Nashwān ibn Saʿīd, al-Himyarī.

القصيدة للقاضى

نشوان بن سعيد الحميرى

THE LAY OF THE HIMYARITES:

BY THE

KADHI NESHWAN IBN SA'ID.

TRANSLATED AND EDITED

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1 الأَمْرُ جِدٌّ وَهْوَ غَيْرُ مُزَاحِ
فَاعْمَلْ لِنَفْسِكَ صَالِحاً يَا صَاحِ

2 كَيْفَ البَقَاءُ مَعَ اخْتِلَافِ طَبَائِعٍ
وَكُرُورِ لَيْلٍ دَائِمٍ وَصَبَاحِ

3 اَلدَّهْرُ أَنْصَحُ وَاعِظٍ يَعِظُ الفَتَى
وَيَزِيدُ فَوْقَ نَصِيحَةِ النُّصَّاحِ

THE LAY OF THE HIMYARITES:

BY THE KÂDHI NESHWÂN

IBN SA'ÎD EL-HIMYARY.

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1 The purpose of God is a serious matter and not a subject for jesting; employ thyself therefore, my comrade, in religious works.

2 How is stability possible with diversities of temperaments, and the everlasting recurrence of night and morning?

3 Time is the best of counsellors to admonish a young man; and its advice surpasses that of the most friendly monitors.

4 اُنْظُرْ بِعَيْنَيْكَ اليَقِينَ وَلاَ تَسَلْ
يَا اَيُّهَا السَّكْرَانُ وَهُوَ الصَّاحِي

5 تَجَرِي بِنَا الدُّنْيَا عَلَى خَطَرٍ كَمَا
تَجْرِي عَلَيهِ سَفِينَةُ المَلَّاحِ

6 تَجْرِي بِنَا فِي لُجِّ بَحْرٍ مَا لَهُ
مِنْ سَاحِلٍ اَبَدًا وَلَا ضَحْضَاحِ

7 شَغَلَ البَرِيَّةَ عَنْ عِبَادَةِ رَبِّهِمْ
فِتَنٌ عَلَى دُنْيَاهُمْ وَتَلَاحِي

8 وَمَحَبَّةُ الدُّنْيَا الَّتِي سَكَنَتْ بِهِمْ
اَبَدًا مَعَ الاَرْوَاحِ فِي الاَشْبَاحِ

9 كُلُّ البَرِيَّةِ شَارِبٌ كَاسَ الرَّدَى
مِنْ حَتْفِ اَنْفٍ اَوْ دَمٍ سَفَّاحِ

4 Direct thine eyes to what is certain; and enquire not, Oh thou drunken one, from him who is recovering from intoxicatiom.

5 The world runs away with us towards peril, like as the boat of the seaman hastens to it;

6 It runs away with us into a sea of waters in which there is neither shore nor shallows.

7 The occupations of mankind divert them from the worship of their Lord; the seductions of their world and its contentions,

8 And the love of the world which enters ever with the souls into bodies.

9 All mankind are drinkers of the cup of death; by natural means or by bloodshed.

10 لَا تَيَأَسْ لِلحَادِثَاتِ وَلَا تَكُنْ
لِمَسَرَّةٍ فِي الدَّهْرِ بِالمِفْرَاحِ

11 أَفَأَيْنَ هُودٌ ذُو التُّقَى وَوَصِيُّهُ
قَحْطَانُ زَرْعُ نُبُوَّةٍ وَصَلَاحِ

12 أَمْ أَيْنَ يَعْرُبُ وَهْوَ أَوَّلُ مُعْرِبٍ
فِي النَّاسِ أَبْدَى النُّطْقَ بِالإِفْصَاحِ

13 أَمْ أَيْنَ يَشْجُبُ خَانَهُ مِنْ دَهْرِهِ
شَجَبٌ وَحَاهُ لَهُ بِقَدْرٍ وَاحِي

14 وَسَبَا بْنُ يَشْجُبَ وَهْوَ أَوَّلُ مَنْ سَبَا
فِي الغَزْوِ قِدْمًا كُلَّ ذَاتِ وِشَاحِ

15 أَوْ حِمْيَرٌ وَأَخُوهُ كَهْلَانُ الَّذِي
أَوْدَى بِحَادِثِ دَهْرِهِ المُجْتَاحِ

10 Do not despair at evil accidents, and be not too joyful over happy events.

11 Where is Hûd the man who feared God, and his testamentary injunctions? or Ḳaḥṭân of the seed of the Prophet and of holiness?

12 Where is Ya'rub, who was the first to speak Arabic; and who introduced articulate language among man?

13 Where is Yashjub, whom his fate betrayed; and for whom sorrow was ordained by the decree of destiny?

14 And Sabà, the son of Yashjub, who in foray was the first to lead into captivity the women who wore girdles?

15 Or Ḥimyar and his brother Kahlân, who perished through the accidents of all-destroying Time?

16 وَمُلُوكُ حِمْيَرَ أَلْفُ مَلْكٍ أَصْبَحُوا
فِي التُّرْبِ رَهْنَ صَرَائِحٍ وَصِفَاحِ

17 آثَارُهُمْ فِي الْأَرْضِ تُخْبِرُنَا بِهِمِ
والكُتْبُ فِي سِيَرٍ تَقُصُّ صِحَاحِ

18 أَنْسَاً بِهِمْ فِيهَا تَبِينُ وَذِكْرُهُمْ
فِي الطِّيبِ مِثْلُ الْعَنْبَرِ النَّفَّاحِ

19 مَلَكُوا الْمَشَارِقَ وَالْمَغَارِبَ وَاحْتَوَوْا
مَا بَيْنَ أَنْقَرَةٍ وَنَجْدِ الْجَاحِ

20 مَلَكَتْ ثَمُودُ وَعَاداً الأُخْرَى مَعاً
مِنْهُمْ كِرَامٌ لَمْ تَكُنْ بِشِحَاحِ

21 أَيْنَ الْهَمَيْسَعُ ثُمَّ أَيْمَنُ بَعْدَهُ
وَزُهَيْرُ مُلْكٍ زَاهِرٍ وَضَّاحِ

16 And the kings of Ḥimyar? a thousand kings have betaken themselves to the dust, to rest in graves beneath slabs of stones.

17 Their monuments in the land give us information of them; and the books in their stories record the truth.

18 Their generations are made manifest in them, and their renown is fragrant as the perfume of ambergris.

19 They reigned over the East and the West; and obtained possession of all the country between Anḳarah and Nejd-el-jâh.

20 Thamûd and the latter 'Ad reigned together; from them proceeded noble princes in whom was no covetousness.

21 Where is El-Humaisa', and Aïman after him, and Zuhair, a king brilliant in splendour?

22 فى عَصْرِهِ هَلَكَتْ ثَمُودُ بِنَاقَةٍ
لَقِيَتْ بِهَا بَرَحاً مِنَ الأَبْرَاحِ

23 وعَرِيبُ أَوْ قَطَنٌ وَحِيدًا إِنْ مَعًا
أَضْحَوْا كَأَنَّهُمْ نَوَى رَضَّاحِ

24 وَالغَوْثُ غَوْثُ المُرْمِلِينَ وَوَائِلٌ
أَوْ عَبْدُ شَمْسٍ ذُو النَّدَا الفَيَّاحِ

25 وَزُهَيْرٌ الصَّوَّارُ أَوْ ذُو يَقْدُمٍ
مُنِيَا بِدَهْرٍ سَالِبٍ طَرَّاحِ

26 أَمْ أَيْنَ ذُو أَنَسٍ وعَمْرٌو وَابْنُهُ
الْمِلْطَاطُ لُطَّ بِمُسْحِتٍ جَلَّاحِ

27 والمُلْكُ بَعْدَهُمْ إِلَى شَدَّدٍ بِهِ
عَصَفَ الزَّمَانُ كَعَاصِفِ الأَرْيَاحِ

22 In course of time Thamûd came to destruction through a she-camel; and met with great grief on her account.

23 And 'Arîb and Ḳaṯan and Haidân together? they were smitten as though they were date stones in the crusher.

24 And El-Ghauth, the aider of the destitute (*or* widows,) and Wâïl, or 'Abd-shams, endowed with ample generosity?

25 And Zuhair-es-Sawwâr or Dhû Yaḳdum ? they both yielded to Time, which despoils and casts away.

26 Or where is Dhû Anas, and Amr, and his son El-Milṯâṯ, who was carried away by a destructive torrent?

27 And the Kingdom after them passed over to Shadad, on whom Time raged like the raging of the winds.

28 والحارثُ الملكُ المُسَمَّى رائشاً
إذ راشَ من قحطانَ كُلَّ جناحِ

29 وحباهُمُ بغنائمِ الفرسِ التي
فاضتْ على الجُنْدِيِ والفلّاحِ

30 وغزا الأعاجمَ فاستباحَ بلادَهُم
مَلِكٌ حِماهُ كانَ غَيْرِ مُبَاحِ

31 رَكِبَ السَّفينَ إلى بلادِ الهِنْدِ في
لُجَجٍ يَسيرُ بها على الألْواحِ

32 وبنا بأرْضِهِمُ مدينَةً وآيَةً
فيها الحَبَاةُ لِعامِلٍ جرّاحِ

33 والتركُ قدْ كانتْ أذَلَّتْ فارِسًا
لم يستروا مِن شَرِّهِمْ بوجاحِ

28 And El-Ḥârith the King, called Râîsh, when he feathered every wing of Ḳaḥṭân,

29 And gave them without requital of the booty of the Persians, which was equally abundant for the soldier and the cultivator;

30 And made forays upon the barbarians and gave up their country to plunder? a king whose *ḥimà*[1] was not free to enter:

31 He embarked in vessels for the land of Hind, upon the great mass of waters he went on planks,

32 And he built in their lands a city for a token, in which was the tax-collector for administering the Government, the acquirer of profit.

33 And the Turks humbled the Persians, they were not hidden from their malice by a veil;

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1 The *ḥimā* of an Arab chief is the pasturage which is exclusively devoted to his use, and into which the public is debarred entrance.

34 فشكوا اليه فزارهم بمقانبٍ
فيها صراحٌ ينتمي لصراحِ

35 تركوا سبايا الترك فيئًا بينهم
للبيع تعرض في يد الصياحِ

36 وغدا منوشهرٍ يمدّ بطاعةٍ
وولايةٍ من منعمٍ مناحِ

37 اوذو المنار بنا المنار اذا غزا
ليدٌ لهُ في رجعةٍ و مراحِ

38 الفا بمنقطع العمارة بركهٌ
في الغرب يدعوا لات حين براحِ

39 والعبد ذو الاذعار اذ ذعر الورا
بوجوه قومٍ في السبي قباحِ

34 And they complained to him and he visited them with troops of horse, in which were men of pure blood, related to those of pure blood.

35 They abandoned the captive maidens of the Turks as spoil; in their midst they were exposed for sale in the hand of the crier.

36 And Minushehr submitted himself to obedience and the jurisdiction of the well-doing alms-giving *King*.

37 Or Dhû-l-Menâr, who constructed a beacon when he went on a foray to guide him on his return home?

38 He found at the extremity of the cultivated earth a bird in the West which invoked Allât at the time of sunset.

39 And El-'Abd Dhû-'l-Adhâr *so called* because the men were frightened at the vile faces of the party in captivity?

40 قومٌ مِن النّسْنَاسِ مذكورونَ فى

اَقْصَى الشمَالِ شِمَالِ كُلّ رِيَاحِ

41 واَخُوهُ اِفرِيقِيسُ وارِثُ مُلْكِهِ

حتْفُ العَدُوّ وجَابِرُ المُمْتَاحِ

42 ملكٌ بنَا فى الغَرْبِ اِفْرِيقِيّةً

نُسِبَتْ اليه باَوضحِ الايضَاحِ

43 واَحَلَّ فيها قومَهُ فتَمَلّكُوا

ما حَولَها مِن بلدةٍ ونواحي

44 وكَذَلِكَ الهِنْدُ هادُ اَيضاً عابرٌ

هُدّتْ قوَاعِدُ مُلْكِهِ المِنْصاحِ

45 اَمْ اَيْنَ بِلْقِيسُ المُعَظّمُ عَرْشَهَا

اَوْ صَرْحَهَا العَالِى على الاَصرَاحِ

40 A party of the Nisnâs, who are mentioned as the dwellers of the far North, the land of the North-Wind.

41 And his brother Ifrîḳis, the heir of his Kingdom, the death of the enemy, the restorer of him who seeks water?

42 A king who built in the west Ifrîḳiyyah, which derives its name from him as plainly as possible.

43 And he made his people settle in it, and all the surrounding villages and tracts submitted to his rule.

44 In the same manner El-Hidhâd has also passed away; the foundations of his well-watered Kingdom are broken down.

45 Or where is Bilḳîs, the mighty-throned one or her palace, lofty above all palaces?

46 زَارَتْ سُلَيمَنَ النَّبيَّ بِتَدْمُرٍ
مِن مَارِبٍ دِيناً بِلَا اسْتِنْكَاحِ

47 فِي اَلْفِ اَلْفِ مُدَجَّجٍ مِن قومِهَا
لَمْ تاءَتِ فِي اِبْلٍ اِلَيهِ طِلَاحِ

48 جاءَتْ لِتُسْلِمَ حِينَ جاءَ كِتَابُهُ
يدعا بها مع هُدْهُدٍ صدَّاحِ

49 سَجَدَتْ لِخَالِقهَا العَظِيمِ فَاَسْلَمَتْ
طوعاً وكانَ سجودهَا لِبَرَاحِ

50 اَوْيَا سِرًا لنعم المُعَدُّ لما مَضَيَ
مِنْ مُلْكِ حَيٍّ لابن اُمِّ لِقَاحِ

51 القى بِوَادِي الرَّمْلِ اقْصَي موضِعٍ
بالغربِ مُسْنَدَ مَاجِدٍ جَحْجَاحِ

46 She visited Solomon the prophet in Tadmor, *coming* from Mârib on an errand of faith, without thoughts of marriage,

47 With thousands upon thousands of the armed men of her people; she did not approach him with jaded camels.

48 She came to acknowledge Islâm, at the season when his writing came, with which he invited her with a loud-voiced Hoopoe.

49 She bowed in worship to her Mighty Creator, and humbly became a Muslim; and *formerly* her adoration was to the Sun.

50 Or Yâsir En-Na'm, the skilful one, who passed from the kingdom of the living to the son of Umm Likâh.[1]

51 He met in the Valley of Sand, in the furthest parts of the West, with the Musnad[2] of a glorious chief.

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1 A surname of King Solomon. 2 The ancient Himyaritic character of writing.

52 لم يَلْقَ بعد عُبُورِهِ بيتاً ولاَ

شيئاً من الحيوانِ ذي الأرواحِ

53 أم أينَ شَمَّرْيُرْعِشُ المَلِكُ الذّي

مَلَكَ الوَرَى بالعنْفِ والاِشاحِ

54 قد كانَ يُرْعِشُ مَنْ رَآهُ هيبةً

ورناَ اليهِ بطرْفِهِ اللَمّاحِ

55 وبِهِ سَمَرْقَنْدَ المَشارِقَ سُمِّيَتْ

لِلّهِ مِنْ غازٍ ومِنْ فَتّاحِ

56 وأتى بِمالكِ فارسٍ كَيْقاوسٍ

في القيدِ يعثُرُ مُثْخناً بجراحِ

57 وأقامَ في بئْرٍ بمارِبِ بُرْهَةً

في السِّجْنِ يجاءرُ مُعْلِناً بصياحِ

52 He did not find after passing it, a single house or a vestige of a living being endowed with a soul.

53 Or where is Shammar Yur'ish, the king, who ruled the people in a rough and niggardly manner?

54 He caused every one who saw him to tremble with fear, and him upon whom he glanced with his furtive eye.

55 And from him Samarḳand in the East received its name; God knows what a warrior and conqueror he was.

56 And he brought the ruler of Persia, Kai-Ḳâwûs; in fetters he staggered along, enervated through wounds.

57 He placed him in a well at Mârib for a long time; in the prison he called aloud for succour with a cry.

58 فاستوهت سعدى اباها دينه
فعفا وسرحه بخير سراحِ

59 والاقرن الملك المتوج تبع
عرك البلاد بكلكلٍ قداحِ

60 وغزا وراء الروم يبغى واديا
لياقوتِ صاحبِ عزةٍ وطماحِ

61 فقضى هنالك نحبه واتى الى
اجلٍ معدٍ للحمامِ متاحِ

62 والرائد الملك المتوج تبع
ملكٌ يرود الارض كالمساحِ

63 فتح المدائن فى المشارق وانتحى
للصين فى بريةٍ وبراح

58 And Su'dà besought his debt as a gift of her father; and he forgave him, and dismissed him with a full acquittance.

59 And El-Aḳran, the crowned king, Tobba'? he conquered the land with an army which struck fire *from stones.*

60 And he made expeditions to the rearward of Rûm, endeavouring to find the Valley of Rubies; a mighty lord and full of eagerness;

61 And there he fulfilled his destiny, and arrived at the term which was allotted by predestined fate.

62 And Er-Râïd, the crowned King, Tobba'? a king who went to and fro in the earth like El-Messâh. [1]

63 He conquered the cities in the East, and pushed on to China through waste and desert lands.

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1 *El-Messah*, which means literally *The Surveyor*, is a surname of Alexander the Great, who is said to have been the first to introduce the science of land-measurement.

64 فاذاق يعبر حتفه قد حابه
في قعر لحدٍ للمنية داحي

65 واحل من يمنٍ بتبت معشراً
اضحوا بها عنا من النزاح

66 والترك قبل الصين كان لهم به
يوم يشيب الوجه ذو كلاح

67 والكامل الملك المتوج اسعد
فيه يقصر مدحة المداح

68 كم قاد من جيشٍ اعد لبابلٍ
وكتيبة تغشى البلاد رداح

69 حتى استباح بلاد فارس بالقنا
وبكل اجرد في الجياد وقاح

64 And he made Ya'bar taste of the cup of death; in the innermost parts of a grave he was laid by his fate.

65 And he settled in Tibet a community from Yemen; they remained in it as he restrained them from departure.

66 And there befell the Turks on the hither side of China a day *of battle* which was of inauspicious countenance, *a day* of adverse fortune.

67 And El-Kâmil, the crowned King, As'ad? for him the highest praise would be inadequate.

68 How many armies did he lead in the highest state of equipment to Babylon: and with how many squadrons in compact order did he invade the land,

69 Until he took the country of Persia as spoil with his spears, and with all his fine-haired, hardhoofed coursers.

70 والتُرْكُ والخَزَرُ اسْتباحَ بِلادَهُم
وَالروم مِنهُ تَتَقَى بالرّاحِ

71 والصّين تجبى خُرْجَها عُمّالُهُ
فى بُكْرةٍ مِن دهرِهم ورواحِ

72 نَطَحَ الاعاجِمَ فى جميعِ بلادِهِم
بِأحَدِّ قرنٍ فى الوَغى نَطّاحِ

73 وَاَذاقَ مُوليسَ الحمامَ وجوذراً
ونَحا قُباذَ كثعلبٍ صِيّاحِ

74 حَتّى اَتاهُ ذُوالجناحِ بِراسِهِ
مِن ارضِ بلخٍ ونهرِها المُنْساحِ

75 واَتى بقُسْطنْطينَ فى اغلالِهِ
وبِهرمزٍ فى قيدِهِ المِلْحاحِ

70 And as for the Turks and Khazars, he took their country for spoil, and the Greeks guarded themselves from him with the palms of their hands.

71 And as for China, his governors collected its revenue betimes without any intermission or rest.

72 He struck the barbarians in all their lands with the sharpest of horns, which strike hard in battle.

73 And he caused Mûlîs to taste of the predestined death, and Jûdhar, and drove Ḳubâd like a barking fox,

74 Until Dhû-l-Janâḥ brought his head from Balkh and its far flowing stream.

75 He also led Constantine in his chains, and Hormisdas in his tight fetters.

76 وغزا لى اقصى الشمال فخاض فى
ظلماتها بمنارة المصباح

77 وكسى البنية ثم قرب هديه
سبعين الفا من بنات لقاح

78 أم اين حسان بن اسعد خانه
دهر ملى الاحسان بالا قباح

79 ورياح الطسمى لما جاءه
مستعديا فشفى غليل رياح

80 افنى جديسا باليمامة اذ علوا
طسما بحد ذوابل وصفاح

81 أم اين عمرو صنوه المردى له
فاصاب صفقة خاسر كداح

76 He carried his warfare to the extreme end of the North, and penetrated through its darkness with his brilliant light.

77 And he hung the building (i.e. the Ka'bah) with hangings; and offered *as* his gift for sacrifice sixty thousand she-camels.

78 Where is Ḥassân son of As'ad? fate betrayed him, which lets the thing which is base approach closely to that which is comely.

79 And Riyâḥ the Ṭasmy? when *Ḥassân* came to his assistance, and relieved the ardent thirst of Riyâḥ for vengeance,

80 He caused Jadîs to disappear in El-Yemâmeh, because he had prevailed against Ṭasm with the edge of the spear and with the flat of the sword.

81 Or where is 'Amr, his brother, who destroyed him and obtained a bargain which was the occasion of loss to him?

82 لَمْ يَسْتَمِعْ مِنْ ذِي رُعَيْنٍ عَدْلَهُ
وَالحَيْنَ لا يَثْنِيهِ لَحْيُ السَّلاحِي

83 فَبَدَتْ نَدَامَتُهُ وَجَانَبَهُ الكَرَى
فَرَأَى السُّلُوَّ بِغَيْرِ شُرْبِ الرَّاحِ

84 أَفْنَى رِجَالاً شَارَكُوهُ فَأَصْبَحُوا
كَكِبَاشِ عِيدٍ فِي يَدَيِ الذَّبَّاحِ

85 أَوْتُبَّعٌ عَمْرُو بْنُ حَسَّانَ الَّذِي
سَفَحَ الدِّمَاءَ بِسَيْفِهِ السَّفَّاحِ

86 قَتَلَ اليَهُودَ بِيَثْرِبٍ وَأَرَاهُمُ
أَنْيَابَ ثَغْرٍ لِلْمَنِيَّةِ شَاحِي

87 أَمْ أَيْنَ عَبْدُ كُلالٍ المَاضِي عَلَى
دِينِ المَسِيحِ الطَّاهِرِ السَّيَّاحِ

82 He would not hearken to the equitable counsel of Dhû Ru'ain, and affliction averted not reprehension.

83 Then his repentance showed itself, 'and sleep forsook him, and he sought for consolation by other means than drinking wine.

84 He destroyed the men who had participated with him *in crime;* and they became like rams on a feast-day in the hands of the slaughterer.

85 Or Tobba', 'Amr the son of Ḥassân, who poured out gore with his blood-shedding sword?

86 He slew the Jews in Yathrib, and showed them the fangs of Death's open jaws.

87 Or where is 'Abd-Kulâl, who passed over to the faith of the Messiah, the pure, the fasting *one*?

88 أَوْ ذُو مَعَاهِرَ غُلِّقَتْ أَبْوَابُهُ
فَأَتَى لَهَا الحَدَثَانُ بِالمِفْتَاحِ

89 أَوْ ذُو نُوَاسٍ حَافِرُ الأُخْدُودِ فِي
نَجْرَانَ لَمْ يَخْشَ احْتِمَالَ جُنَاحِ

90 أَلْقَى النَّصَارَى فِي جَحِيمٍ اجَّجَتْ
بِوُقُودِ جَمْرٍ مُضْرَمٍ لَفَّاحِ

91 فَدَعَا لَهُ ذُو ثُعْلُبَانَ أَحَابِشًا
مِنْهُمْ بِقَاعِ الأَرْضِ غُبْرٌ ضَوَاحِي

92 فَتَقَحَّمَ البَحْرَ العَمِيقَ بِنَفْسِهِ
وَسِلَاحِهِ وَجَوَادِهِ السَّبَّاحِ

93 فَغَدَا طَعَامًا بَعْدَ عِزٍّ بَاذِخٍ
لِلْحُوتِ مِنْ نُونٍ وَمِنْ تِمْسَاحِ

88 Or Dhû Ma'ahir, whose doors were closed until accident brought a key to them ?

89 Or Dhû Nuwâs, the excavator of the pits in Nejrân, *who* dreaded not the burden of sin ?

90 He cast the Christians into fires, blazing with burning coals and kindled fuel,

91 And thereupon Dhû Tha'labân called in the Abyssinians; through whom the tracts of land became void of emptiness.

92 Then D*hû Nuwâs* plunged into the deep sea, himself and his weapons, and his swift courser.

93 And after his exalted power he served as food for fishes, for the shark and the crocodile.

94 وَاَتَى ابْنُ ذِى يَزَنٍ بِاَبنَاءِ فَارِسٍ
لَمَّا تَغَرَّبَ وَانْثَنَى بِنَجَاحِ

95 فَغَدَا الاَحابِشُ لِلاَعَارِبِ اعْبُدًا
يَشْرُونَهُم بِخَسارَةٍ وربَاحِ

96 اَيْنَ الْمَثَامِنَةُ المُلُوكُ وَمُلْكُهُمُ
ذَلُّوا لِصَرْفِ الدَّهْرِ بَعْدَ جِمَاحِ

97 ذُو ثُعْلُبَانَ وَذُوا خَلِيلٍ ثُمَّ ذُو
سَحَرٍ وَذُو جَدَنٍ وَذُو مِرْوَاحِ

98 اَوْ ذُو مَقَارٍ قَبْلُ او ذُو حَزْفَرٍ
وَلَقَدْ مَحَا ذَا عُثْكُلَانٍ مَاحِى

99 تِلْكَ الْمَثَامِنَةُ الَّذِى مِنْ حِمْيَرٍ
كَانُوا ذَوِي الاِفْسَادِ والاِصْلَاحِ

94 And the son of Dhû Yazan brought the Persians, after having gone into a far land and returned with success.

95 Then the Abyssinians became slaves to the Arabs; they disposed of them, sometimes at a loss, sometimes at a profit.

96 Where are the Eight Princes and their kingdom? after being masters they are laid low by the vicissitudes of Time.

97 Dhû Tha'labân and Dhû Khalîl; then Dhû Saḥar, and Dhû Jadan, and Dhû Ṣirwâh?

98 Or Dhû Maḳâr of earlier date, or Dhû Hazfar? and Dhû 'Uthḳalân has totally disappeared.

99 These are the Eight Princes, who were winnowed from Ḥimyar; they were possessed of power for evil or for good.

100 أَوْ ذُو مَرَاثِدَ جَدُّنَا الْقَيْلُ بْنُ ذِي
سَحَرٍ أَبُو الْأَذْوَاءِ رَحْبُ السَّاحِ

101 وَبَنُوهُ ذُو قَيْنٍ وَذُو شَقَرٍ وَذُو
عَمْرَانَ أَهْلُ مَكَارِمٍ وَسَمَاحِ

102 وَالْقَيْلُ ذُو دُنْيَانَ مِنْ أَبْنَائِهِ
رَاحَ الْحِمَامُ إِلَيْهِ فِي الرُّوَّاحِ

103 خَدَمَتْهُمْ جِنُّ الْهَوَى وَتُسُخِّرَتْ
لِمَقَاوِلٍ بِيضِ الْوُجُوهِ صِبَاحِ

104 أَمْ أَيْنَ ذُو الرُّمْحَيْنِ أَوْ ذُو تُرْخُمٍ
سُقِيَا بِكَأْسٍ لِلْمَنُونِ ذُبَاحِ

105 أَمْ أَيْنَ ذُو يَهَرٍ وَذُو يَزَنٍ وَذُو
بُوسٍ وَذُو بَيَحٍ وَذُو الْأَنْوَاحِ

100 Or Dhû Marâthid, our ancestor, the Ḳail, [1] the son of Dhû Saḥar, the father of the Adhwà, [2] *the dwellers* in spacious courts?

101 And their posterity, Dhû Ḳain and Dhû Shaḳar, and Dhû 'Amurân, a family endowed with nobility and generosity?

102 And the Ḳail Dhû Dunyân, who was descended from it? Death came to him at the eve of day.

103 The spirits of the air ministered unto them, and were subservient to the princes with fair and bright complexions.

104 Or where is Dhû-r-Rumḥain, or Dhû Turkhum, who both drank poison from the cup of Death?

105 Or where is Dhû Yahar, and Dhû Yazan, and Dhû Baus, and Dhû Baiḥ, and Dhû-l-Anwâḥ?

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1 The descent of Neshwân from Dhû Marâthid is shown in the Introduction. Ḳail is the title of the Himyaritic princes. 2 Adhwà is the plural of Dhû, *possessor* or *lord*, a word used in composition.

106 أَمْ أَيْنَ ذُو قَيْفَانَ أَوْ ذُو أَصْبَحٍ
لَمْ يَنْجُ بِالإِمْسَاءِ وَالإِصْبَاحِ

107 أَمْ أَيْنَ ذُو الشَّعْبَيْنِ أَصْبَحَ صَدْعُهُ
لَمْ يَلْتَئِمْ كَمُشَعَّبِ الأَقْدَاحِ

108 أَوْ ذُو حُوَالٍ حِيلَ دُونَ مَرَامِهِ
أَوْ ذُو مَنَاخٍ لَمْ يُنْخِ بِمُرَاحِ

109 أَمْ أَيْنَ ذُو غُمْدَانَ أَوْ ذُو فَائِشٍ
أَوْ ذُو رُعَيْنٍ لَمْ يَفُزْ بِفَلَاحِ

110 أَوْ ذُو الكُبَاسِ وَذُو الكَلَاعِ وَيَحْصُبٌ
أَضْحَوْا وَهُمْ لِلنَّائِبَاتِ أَضَاحِي

111 وَالقَيْلُ أَبْرَهَةُ بْنُ صَبَّاحٍ قَضَى
مَحِيًا وَأَبْرَهَةُ أَبُو الوَضَّاحِ

106 Or where is Dhû-Ḳaifân, or Dhu Aṣbaḥ, who found a refuge neither in the evening nor the morning?

107 Or where is Dhû-sh-Sha'bain, whose clefts could not be repaired like the cracks of a bowl.

108 Or Dhû Ḥuwâl, whose desire was obstructed, or Dhû Manâkh, who was not allowed to cause *his camels* to kneel in their resting-place?

109 Or where is Dhû Ghumdân, or Dhû Fâish, or Dhû Ru'ain, who was not befriended by good-fortune?

110 Or Dhû-l-Kubâs, and Dhû-l-Kala', and Yaḥẓib, who became victims to misfortune?

111 And the Ḳail Abrahah, the son of Ṣabbâḥ ended gloriously, and Abrahah the father of Wazzâḥ.

112 وَالصَّعْبُ ذُو الْقَرْنَيْنِ أَدْرَكَهُ الرَّدَى
قَصْدًا وَلَمْ يُضْرَبْ لَهُ بِقِدَاحِ

113 وَسَطَا عَلَى الصَّيْفِيِّ هَاتِكُ عَرْشِهِ
وَعَلَى أَخِيهِ جَذِيمَةَ الْوَضَّاحِ

114 وَجَذِيمَةُ الْوَضَّاحُ غَيْرُ جَذِيمَةِ الْ
زَبَّاءِ عَنْ عِلْمٍ وَعَنْ إِصْحَاحِ

115 وَالْحُرَّةُ الزَّبَّاءُ سِيقَ لَهَا الرَّدَى
بِيَدَىْ قَصِيرٍ الْخُسْرُ لَا الْأَرْبَاحِ

116 قَتَلَتْ جَذِيمَةَ وَهْوَ خَاطِبُهَا وَلَمْ
تَفْعَلْ كَفِعْلِ نَصِيرَةٍ وَسَجَاحِ

117 أَمْ أَيْنَ ذُو أَقْيَانَ أَوْ ذُو أَفْرَعٍ
أَوْ ذُو الْجَنَاحِ هِزَبْرُ كُلِّ كِفَاحِ

112 And Ṣa'b Dhû-l-Ḳarnain? Death overtook him in a natural way, and did not allow him to be struck by arrows.

113 Although it sprang upon Ṣaify Hâtik 'Arshihi, and upon his brother, Jadhîmat el-Waẓẓâḥ;

114 Now Jadhîmat el-Waẓẓâḥ is different from Jadhîmah the suitor of Ez-Zibbà, as is clearly known.

115 And as for the free-born Ez-Zibbà, destruction was hurled against her by the hands of Ḳasîr, which was loss, not gain;

116 She slew Jadhîmah, her suitor, and did not act as Naẓîrah and Sajâḥ acted.

117 Or where is Dhû Aḳyân or Dhû Afra', or Dhû-l-Janâḥ, the lion of every combat?

118 أَوْ ذُو العبيرِ وَذُو ذَرَاْئِحَ خَانَهُ
دَهْرٌ بَعِيدُ اليُسْرِ كَالِدِّ رَّحِ

119 أَمْ أَيْنَ ذُو بَيْنُونَ أَوْ ذُو المَرْعَلَى
وَبَنُو شَرَاحِيلٍ وَآلُ شَرَاحِ

120 أَمْ أَيْنَ ذُو شَهْرَانَ أَوْ ذُو مَاوَرٍ
أَضْحَتْ دِيَارُهُمَا بِلَا قَدَّاحِ

121 أَمْ أَيْنَ ذُو فَهْدٍ وَهَمَّالُ وَابْنَهُ
زَيْدٌ عَفَاهُم دَهْرُهُم بِمَسَاحِى

122 أَمْ أَيْنَ ذُو ثَابٍ وَذُو هَكَرٍ وَذُو
نَمْرٍ وَذُو صَبْرٍ وَذُو المِرَاحِ

123 أَمْ أَيْنَ ذُو غَيْمَانَ أَوْ ذُو شَوْذَبِ ال
سَّلَاهِى بِبِيضٍ فِى النِسَاءِ مِلَاحِ

118 Or Dhû-l-'Abîr, or Dhû Dharâîḥ ? Time, *as far* removed from gentleness as a poisonous fly, betrayed him.

119 Or where is Dhû Bainûn or Dhû-l-Mar'aly, and the sons of Sharâḥîl and Âl-Sharâḥ ?

120 Or where is Dhû Shahrân, or Dhû Mâwar, whose abodes have become desolate ?

121 Or where is Fahd, and Dhû Humâl and his son Zaid ? Time has effaced them with obliterating hand.

122 Or where is Dhû Thâb, or Dhû Hakir and Dhû Namr, and Dhû Ṣabr, and Dhû-l-Marâḥ ?

123 Or where is Dhû Ghaimân, or Dhû-l-Shaudhâb, who delighted in the whiteness of fair women ?

124 أَمْ أَيْنَ ذُو يَزَنٍ وَذُو سُخْطٍ مَعًا
أَوْ ذُو الْمَلَاحِي لَاتَ حِينَ فَلَاحِ

125 أَمْ أَيْنَ ذُو أَوْسَانَ أَوْ ذُو مَأْذَنٍ
أَمْ أَيْنَ ذُو التِّيجَانِ ذُو الْإِبْرَاحِ

126 وَعَبَاهِلٌ مِنْ حَضْرَمَوْتٍ مِنْ بَنِي
جَمَادٍ وَالِ سَبَاءٍ وَآلِ صَبَاحِ

127 وَالْعَرْشُ ذُو جَدَنٍ وَأَبْنَا مُرَّةٍ
وَبَنِي سَبِيبٍ وَالِ وَلِي مِنْ نَسَاحِ

128 وَبَنِي الْهُدَيْلِ وَآلِ فَهْدٍ مِنْهُمُ
مِنْ كُلِّ هَشٍّ لِلنَّدَى مُرْتَاحِ

129 أَذْوَاءُ حِمْيَرَ قَدْ ثَوَتْ وَمُلُوكُهَا
فِي التُّرْبِ رَهْنَ ضَرَائِحٍ وَصِفَاحِ

124 Or where is Dhû Bata', or Dhû Sukht, or Dhû Malâḥî, *to whom* was no prosperity?

125 Or where is Dhû Ausân, or Dhû Mädhan, or where is Dhû-t-Tîjân, the object of veneration?

126 And the independent chiefs of Ḥadhramaut of the sons of Jamâd and the Asbà, and the Âl-Sabâḥ?

127 And the throne of Dhû Jadan, and the children of Marrah, and the sons of Sabîb, and all the descendants of Nasâḥ?

128 And the sons of El-Hudail, and the Âl-Fahd, every one of whom was pleasant and disposed to cheerfulness?

129 The chiefs of Ḥimyar, and their kings, are buried in the dust, to rest in graves beneath slabs of stones.

130 نَضَحُوا تُرَابًا يُوطَيُونَ كَمِثْلِ مَنًا
وَطِيبَتْ هَوَا مِن تُرْبَةٍ وَبِطَاحِ

131 دَانَتْ لَهُمْ دُنْيَاهُمْ ثُمَّ انْثَنَتْ
تَرْمِيهِمْ بِالْحَافِرِ الرَّمَّاحِ

132 مَطَرَتْ عَلَيْهِمْ بَعْدَ سُحْبِ سُعُودِهِمْ
سُحُبُ النُّحُوسِ بِوَابِلٍ سَحَّاحِ

133 مَا هَابَهُمْ رَيْبُ الْمَنُونِ وَلَا احْتَمُوا
عَنْهُ بِأَسْيَافٍ وَلَا بِرِمَاحِ

134 كَلَّا وَلَا بِعَسَاكِرٍ وَدَسَاكِرٍ
وَجَحَافِلٍ وَمَعَاقِلٍ وَسِلَاحِ

135 سَكَنُوا الثَّرَى بَعْدَ الْقُصُورِ وَلَهْوِهِمْ
بِطَعَامٍ وَمَشَارِبٍ وَنِكَاحِ

130 They have become dust, they are trodden on like as Death treads upon the mounds of earth and the pebbles of the water-course.

131 The world they lived in submitted to them, then turned away and smote them with its kicking hoof.

132 There rained upon them, after the clouds of their prosperity, the clouds of misfortune in heavy-pouring showers.

133 The accidents of Time had no regard for them, nor could they defend themselves from them with swords or lances.

134 No, not with troops and with palaces; nor with armies, and fortresses, and weapons.

135 They have their dwelling in the earth, after *living in* castles, and delighting themselves with eating and drinking and the pleasures of wedlock.

136 أَضْحَتْ مُدَمَّرَةً قُصُورُهُمُ الَّتِي
بُنِيَتْ بِأَعْمِدَةٍ مِنَ الصُّفَّاحِ

137 وَالدَّهْرُ يَمْزُجُ بُوسَهُ بِنَعِيمِهِ
وَيُرِي بَنِيهِ الغَمَّ فِي الأَفْرَاحِ

138 وَالحَمْدُ لِلَّهِ المُؤَمَّلِ فَضْلُهُ
حَمْداً يَدُومُ بِغُدْوَةٍ وَبِرَوَاحِ

139 ثُمَّ الصَّلَوٰةُ عَلَى النَّبِيِّ وَآلِهِ
مَا غَرَّدَتْ وَرْقَاءُ ذَاتُ جَنَاحِ

تمّت
القصيدة

136 Their castles, which were built on supports of wide-spreading stone, have become as smouldering wood.

137 Time mingles its misfortunes with its favours, and affects its children with misery in *the midst of* joy.

138 Praise be to God, whose beneficence is to be hoped for! may He remain an object of Praise in the morning and the evening!

139 And may blessings be upon the Prophet and his followers, as long as the winged pigeon may coo!

END

OF THE

KASIDAH.

NOTES.

¶ In the following Notes the Miles MS. (*Brit. Mus. Or.* 1383) is denoted by the letter (A), my MS. by the letter (B), and the Rich MS. (*Brit. Mus. Add.* 7542) by the letter (C).

In the references to the inscriptions, *Brit. Mus.* denotes those belonging to the Collection which were published in facsimile in 1863, *Hal.* the texts copied by M. Halévy and published by him in the *Journal Asiatique*, *Fr.* the texts copied by Arnaud in 1843 and published by F. Fresnel in the *Journal Asiatique*, and *Prid.* those copied by myself and published in the *Transactions of the Society of Biblical Archæology.*

For the geographical names, the reader is referred to Dr. Sprenger's valuable work, *Die Alté Geographie Arabiens*, and to Dr. Müller's *Reise nach Constantinopel* (1878), and *Die Burgen and Schlösser Südarabiens.* (1879).

Introduction, p. xi, *line* 7 :— تُنِيَّةٌ مُضَبَّبَةٌ بِالذَّهَبِ This is translated by Dr. D. H. Müller (*Südarab. Stud. p.* 16) as "seine Lebensbeschreibung in Gold eingefasst," but this is incorrect (*vide* Lane's Lexicon *sub voce* ثنا , Part I. p. 358). The practice of stopping teeth with gold is of very great antiquity. Sir J. Gardner Wilkinson, in his *Popular Account of the Ancient Egyptians*, Lond., Murray, 1874, vol. II. p. 350, says: "It is a singular fact that their dentists adopted a method not very long practised in Europe of stopping teeth with gold, proofs of which have been obtained from some mummies of Thebes." A correspondent of *Notes and Queries*, 5th. Ser. xii. p. 296, states that he remembers seeing in the Mayer Museum at Liverpool the jawbone of an ancient Egyptian with a false tooth secured by a golden wire.

Kaṣîdah, *v.* 2. Von Kremer reads كُرّ for كرور on account of the metre, but as the MSS. have كرور , I prefer to retain it.

v. 4. فانظر (C).

v. 5. This verse is omitted in (C), but the sense of the passage, which conveys a warning against the temptations of the world, seems to require it. There is a variant على عجل for على خطر in (B).

v. 6. يجرى (C), the subject being الدهر , *Time*, instead of الدنى , *the world*, as the text of (B). more forcibly expresses it.

v. 7. This and the following verse are transposed in (B).

v. 8. (B, *variant*) and (C):—

وَعَجَبَةِ الدُّنْيَا وعَاجِلُهَا الَّتِي

سَلَكَتْ مع لأَرْوَاحِ فِي لأَشْبَاحِ

v. 9. Von Kremer reads حتف انفه, but حتف انف is found both in (B) and (C).

v. 10. The reading لا تبتأسن بالحادثات (بائس, VIII) appears to be more in conformity with (B) and (C).

v. 11. Von Kremer reads ووصيّة, but the text is borne out by (B) and (C).

v. 16. صَفَائِحٍ وَصِرَاحِ (C).

v. 17. مِن سِيرٍ (C).

v. 18. العَنْبَرِ الفَيَّاحِ (C).

v. 19. الاولى for الاخرى and ملوك for كرام (C). Von Kremer reads مَلَكَتْ ثمودُ وعادٌ لاولى, but the text is warranted by (A) and (B).

v. 22. Von Kremer reads: اَلِفَتْ . تَرَحًا من الاتراح (C). The destruction of the people of Thamûd resulted from their

killing the camel of the prophet Ṣâliḥ, who was sent to reclaim them.

v. 24. مَعْ عَبْدِ شَمْسٍ ذِى النَّدَى الفَيَّاحِ (C).

v. 25. فَنِيَا (Von Kremer). This reading is not warranted by the MSS.

v. 26. المُلْطَاطُ (C).

v. 27. Von Kremer erroneously begins this verse with the words والقليص, which belong to the preceding passage of the Commentary. الارْوَاحِ (C).

v. 28. اذ رائش (C).

v. 32. All the MSS. have الجُبَاةُ لعملِ instead of Von Kremer's reading, بعملٍ. In this verse I have strictly followed (B).

v. 33. This and the following verse are transposed in (B). كانت قن (C).

v. 34. فزادهم (Von Kremer). The reading which I have adopted is unmistakeable in the MSS. بصراح (C).

v. 36. Von Kremer emends this passage by reading يقرّ, but يمنّ is clear in (B). In (C). the reading appears to be يميّتُ.

v. 38. This verse presents several difficulties, but the reading which I have adopted appears to be most consonant with the MSS. Von Kremer has altered the text of (C), which he gives correctly in his Notes, to بِرُكْنٍ فِي الغرب تَدمى الآن عَين براحِ. Unfortunately the Commentary renders no assistance at this passage.

v. 41. Von Kremer has altered جابر المُمْتاح, which is the reading of the MSS., into جائد المُمْتاح.

v. 43. ماحولَهُ (C). عامر (B, C).

v. 44. الهَنْدَهادُ (Von Kremer).

v. 46. بتَدمر (Von Kremer).

v. 48 يدعوا بها (C).

v. 49. واسلمت (B, C). The allusion to the Queen of Sheba's worship of the Sun is probably derived from Kur. xxvii. 24, *sqq.*

v. 50. ياسُر المَلِك (A, C). Von Kremer reads مِنْ مُلْكِ حِمْيَر, but the text is borne out by all the MSS. امّ لقاحي (A).

v. 51. الفي (Von Kremer). All the MSS. have القى.

جحجاحي (A).

v. 53. بالاعنف الاسجاح (C *sic*). Von Kremer unnecessarily emends this by reading بالاعضب.

v. 57. فاقام فی بئر بمارب (c). Von Kremer's emendation is فاقامه فی بئر مارب

v. 58. سعدی (all MSS.).

v. 60. عترة (c), which Von Kremer has altered into غيرة. The reading in the text follows that of (A) and (B).

v. 62. المتوج! is accidentally omitted in (B).

v. 63. انتهی (c). The text in reading انتحى follows (A) and (B).

v. 64. واذاق (c). فدحی (c). Von Kremer reads this hemistich as follows: واثار يعثر حتفه فدحی به. According to the Commentary, Ya'bar (*sic in* B) was the king of China, and was slain by the Tobba'.

v. 65. بتبت (A). ببيت (c). Von Kremer reads عيا for عنا, which is found in all the MSS.

v. 66. كان لهم معا (c). Von Kremer reads بشيع for يشيم, which is found in (c). I have followed the text of (B).

v. 67. الملک المتوح تبع (B).

v. 68. اجش لبابل (A) and (c). Von Kremer has altered لبابل, the reading of all the MSS. into بلابل. I have followed

the text of (B). For the expression جيشٌ أمعر , *cf.* Lane's Lexicon, Part v. p. 1971. The sense is clearer, although the play upon words is lost.

v. 71. يجبى (A, C). من دهره (A), من دهرها (C). .

v. 73. نجا قباد (A), نجا قتاد (B), حتفا قباد (C). In the Commentary of (B), the name of Ḳubâd (Cavades) the king of Persia, is correctly written.

v. 74. فى ارض (B).

v. 75. This verse is omitted in (A) and (B). It has the appearance of being an interpolation of recent date.

v. 77. تسعين (B).

v. 79. Von Kremer reads مُسَاعِداً instead of مستعديا, which is found in all the MSS.

v. 80. فى اليمامة (A). علو (C).

v. 81. All the MSS. have صنوهُ المردى , instead of المردى اخوهُ (Von Kremer).

v. 82. رايه (C). The text follows the reading of (A) and (B).

v. 83. فجانبه (A, C). السلى (C). الراحى (C).

v. 84. فى يد (C).

v. 86. شاح (C).

v. 87. اَلْمَسَّاحَ (C).

v. 88. All the MSS. have غلقت, which Von Kremer has altered into اغلقت. فَاَتَى لَهُ (A, C). The name *Ma'ahir* occurs in the inscription Prid. III.

v. 90. فى نيارِ (B). For the expression فى جحيمِ, *cf.* Kur. xxxvii. 95.

v. 91 ضواحِ (A, C).

v. 92. This verse is omitted in (B), but is found both in (A) and (C).

v. 97. ذوسحر (A, B), ذوشحر (C), ذوشجر (Von Kremer).

v. 98. The text follows (A) and (B). مقار بعد اوذوجرفز اوذو (C). ذومغار (Von Kremer). Of the eight princes named in these two verses, Dhû Tha'labân and Dhû 'Uthkalân have not yet been found in the inscriptions. Khalîl is a common Himyarite epithet (Brit. Mus. 12, 13; Hal. 51, 19); Dhû Saḥar occurs in Hal. 662, 2, 3, and Saḥar in Fr. 56, 1, and Hal. 235; Dhû Jadan is found in Hal. 615, 18, and Jadan, which is apparently a local name, in Hal. 478, 7; Ṣirwâḥ, which is situated between Ṣan'à and Mârib, is called a city (*hajar*) in Fr. 21 and Hal. 51, 13; Makâr occurs as a proper name in Hal. 650, 1; Dhû Hazfar is found in Hal. 615, 17, and references to members of the family are made in Brit. Mus. 4, 11; Prid. VI. 2; Hal. 51, 21; 650, 1.

v. 99. الذي من حمير (C), الذين من حمير (Von Kremer).

v. 100. القيل بن ذو (C), شَجَرٍ (Von Kremer), شعرٍ (B). The name of Marthad occurs frequently in the inscriptions of 'Amrân preserved in the British Museum (cf. Introduction, p. xiii.)

v. 101. وبنوهم دو فيس ذوسَفَرٍ (C), ذو سعر (B). The word قين occurs in the Ḥimyaritic Inscriptions with the signification of *Servant* (Fr. 56, 1; Hal. 144, 4; 150, 2; 151, 4).

v. 102. ذودنبان (B), ذودبيان (C), cf. Introduction, p. xii. بالراواح (C).

v. 103. I have followed the text of (A) and (B), the former of which reads لمقاول and not المقاول as quoted by Müller. ملاح (C) for صباح .

v. 104. ذو يرحم (C).

v. 105. ذو بهر (C). Yahar was the name of a fortress in El-Yemen, and is often mentioned in the inscriptions (Hal. 187, 6; 188, 5; 85, 3). It also seems to have been a proper name (Hal. 615, 28). ذونَوَس وذوبيح (A). ذوبوس وذوسح (B). ذونوش وذونوح (C). The name Dhû Bîḥ occurs in Hal. 342, 1.

v. 106. ذوفيقان (C).

v. 107. The reading كمشّعب is quite clear in (A) and (B), although Müller has altered it into لمشّعب (C). Von Kremer's emendation is لِمُثَقَّف .

v. 108. ذوحوال (A). ذوحوال (Müller). ذومناح لم يبح (C).

v. 109. Ghumdân was the name of the celebrated palace at San'â, in which the later kings of the Himyarites resided.

v. 110. ذوالكناس (Von Kremer). El-Kalâ' is the name of a district in El-Yemen. The person named in the text must not be confounded with the celebrated Himyarite chief, Dhû-l-Kalâ', who brought a body of troops to the assistance of Abû Bekr, and was killed at the battle of Siffîn. يحصب (B), يحصب (Von Kremer); Yahsib, or perhaps more properly Yahsub, occurs as the surname of the king of Sabâ, Il-Sharah, in Brit. Mus. 33, 5. This king is said by the historian El-Hamdâny to have been the founder of the palace of Ghumdân (cf. Müller, *Die Burgen und Schlösser Südarabiens*, p. 56, l. 21; p. 58, l. 10).

v. 111. ايضاً وابرهة (C).

v. 114. The legend of Jadhîmah, the king of Hîrah, and the queen Ez-Zibbà, who is thought by some to be identical with Zenobia, the queen of Palmyra, will be found in all the

Arabian histories. مِن علمٍ ومِن اصحاحِ (Von Kremer and Müller).

v. 115. الخاسر الاربابِ (C). الخسر الاربابِ (Von Kremer and Müller).

v. 116. نظيرة (C).

v. 117. ذو اقنان او ذو اقرع (C). Akyân is the name of one of the *Makhâlîf* or districts of El-Yemen. Codex (B) has clearly the reading اقرع which belongs to a class of names often met with in the inscriptions (Brit. Mus. 3, 4; 11, 7-8; Hal. 49, 3). cf. اقرع بن الهميسع بن حمير (*Marâṣid,* II. ١٥٤).

v. 118. ذو دزانج (C). ذو ذرارح (Müller). The reading in the text follows (B), which the play upon words (كالذرّح) seems to confirm. The word is evidently akin to *Dharaḥ,* which occurs so frequently as the surname of the kings of Sabà in the inscriptions. كالذلاّح (C).

v. 119. ذو بينين او ذو انمر (C). Bainûn is the name of a celebrated city in the Mikhláf of Dhamâr. Dhû-l-Mar'aly is doubtless identical with Dhamar-'aly, a name of more than one king of Sabà (Fr. 24; 54).

v. 120. In the Rich MS., which is followed by Von Kremer and Müller, *vv.* 122-123 precede *vv.* 120-121. Shahrân, according to As'ad Tobba', quoted by El-Hamdâny, is the name of the castle of Bainûn, and is perhaps found in the inscription Hal. 504,

4-5. Müller reads مارد for ماور, which is found in the MSS.

v. 121. ام ابن فهد وهمّال وابنه (B);

فلقن عفاهم دهرهم بمتاح (C);

Von Kremer reads ذو فهد و شمّال. I have adopted the reading of (C) in the first hemistich, and that of (B) in the second, agreeably to the explanation in the Commentary.

v. 122. Although the MSS. have ذو ثاب, I am inclined to think the name should be ذو ثات. *That* is the name of a Mikhlâf of El-Yemen, mentioned by El-Hamdány (Müller, *Reise nach Constantinopel*, p. 16). *Hakir* is a fort in the district of 'Ans. ذوخمر وذومرّ وذوالمسراح (C). ذونمر وذومرّ وذومسراح (Müller).

v. 123. Ghaimán was the name of a celebrated fortress of El-Yemen. ذوشودب (B), ذوشودن (C), ذوالشودن (Von Kremer). I have adopted Müller's emendation from the *Shems el-'Ulûm*.

v. 124. ذوسع وذو سحط (B) ذوشحط وذوتبع (C). cf. Müller (*Südarabische Studien*, p. 56). In the second hemistich, I have closely followed the text of (B). Von Kremer and Müller read لهو خير ملاح.

v. 125. The name of Ausân occurs in the inscriptions, Hal. 154, 6; 472. Mädhan occurs in its ethnic form in Prid. II. 4.

والابراح (c).

v. 126. اجماد ذى اشبا (c).

v. 127. والعزّ من جدن (c). شبيب (Von Kremer). مناح (Von Kremer).

v. 128. بنى الهزيل (c). بالندى (c).

v. 129 قد ثووا (c). صرائع الضراح (B). I have followed the text of (c), cf. verse 16.

v. 130. كها وطوا وهم (c).

v. 131. ذلّت (c).

v. 133. منه (c).

v. 136. This verse is omitted in (c).

v. 138. This and the following verse are omitted in (c). The allusion in the last hemistich is probably to the pigeon which sheltered the Prophet and his companion, Abu Bekr, in the cave of Thaur.

GENEALOGICAL TABLES.

These tables, which are designed to exhibit at one comprehensive glance, the various degrees of relationship in which the chiefs and heroes who are commemorated in the *Lay of the Himyarites* stood to one another, have been chiefly compiled from the Commentaries of that poem, and have, in every case where it was possible, been compared with the extracts from the *Shems el-'Ulûm* which have been published by Dr. D. H. Müller in his various contributions to the Journals of the German Oriental Societies. I have also in some cases attempted to verify the pedigrees by reference to a MS. of the Tenth Book of the *Iklîl* of El-Hamdâny, which is in my possession. Unfortunately, the Himyaritic Inscriptions have as yet proved of little assistance in these researches. Among the large number of pedigrees which are contained in them, only one, so far as I am aware, can be shown to have been copied by the Arab genealogists. A comparison of the inscription of Raidah[1] with some passages in the *Iklîl*,

[1] This inscription has been published and commentated on by Dr. D. H. Müller in the Twenty-ninth Volume of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft.*

Book x., affords evidence of the following descent: — NIMRÂN ibn MAHÎLUM ibn 'ALMÂN ibn SU-RAN ibn Rabî'ah ibn BAKÎLUM.[1] As more inscriptions are discovered, however, we may hope to see several *lacunæ* and doubtful passages in the chronicles filled up and finally determined.

Table No. I. traces the descent of the ancient, or mythical, kings of El-Yemen from Adam as far as Watâr, who is said to have been dethroned by Nûf Dhû Bata' (Table No. VI.).

Table No. II. exhibits the descent of some of the principal tribes of El-Yemen from Kahlân, the younger brother of Ḥimyar. With the exception of the pedigree of Jadhîmat el-Abrash, the suitor of Ez-Zibbâ (Table No. I.), the genealogies comprised in this table have been extracted from El-Hamdâny, *Iklîl*, Book x.

Table No. III. shows the descent of the king 'Abd-Kulâl from Sahl the younger son of Kaṭan. There are however ambiguities in connection with the genealogies of this monarch recorded in the Commentary of the Ḳasîdeh, which I am unable to clear up entirely to my satisfaction.

Table No IV. exhibits the descent of the illustrious line of the Tabâbi'ah of El-Yemen, derived through El-Ḥârith er-Râïsh, and ending with 'Amr, the son, or as some say, the brother of Hassân ibn As'ad Tobba'. By some genealogists the descent of er-Râïsh is given differently, and he is said to have been the

[1] The names in small capitals are contained in the inscriptions.

son of Sadad ibn El-Miltât ibn 'Amr ibn Dhû Yakdum ibn Es-Sawwâr (Table No. I.). The question must remain in abeyance until it is determined by the discovery of an inscription which bears the name of the king. At present, so far as I am aware, Shammar Yur'ish is the only monarch of this line who figures both in the lists of the Arab chroniclers and in the inscriptions (Mordtmann, *Z. d. D. M. G.* xxx. 289.).

Table No. V. gives the descent of some of the Himyaritic chiefs from Sharahbîl Yankuf, or as some say, Sharahbîl ibn Yankuf, one of the sons of the king 'Abd-Shems ibn Wâïl.

Table No. VI. exhibits the descent of Dhû Hamdân from Nûf Dhû Bata', the son of Yahsib ibn Es-Sawwâr. In tracing this genealogy, I have followed the *Shems el-'Ulum, sub vocc.*, البتع , I. 45 *b*; العلهان , II. 61 *a*. But most Genealogists derive Hamdân from Kahlân, and although an inscription has been discovered which mentions that tribe (Prid. IV.), it does not clear up this knotty point (cf. Wustenfeld's *Tabellen*, 4; 9).

Tables Nos. VII. VIII. and IX. show the descent of the *Mulûk el-Mathâminah* or Eight Princes of Himyar, together with that of several other *Adhwâ*, or chiefs commemorated in the *Kasîdeh*, whose forefather was Himyar el-Asghar.

Table No. X. concludes the series by giving the pedigrees of various royal tribes descended from Hazramaut, the brother of Himyar el-Asghar.

(TABLE VI)

Ummir

nailah

Lâï

âzin

Arîb

'Amir uthar

amaida'

ainah

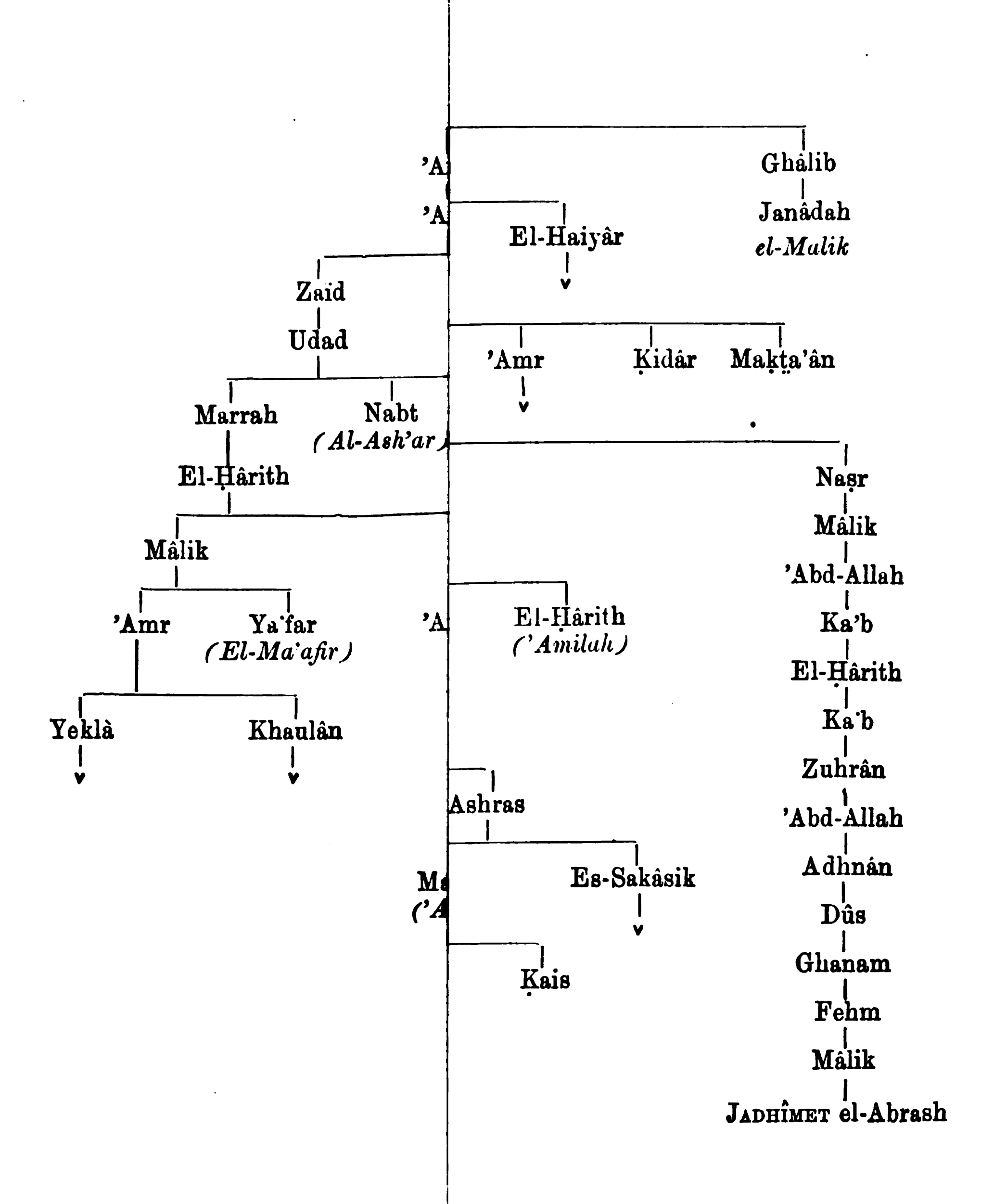
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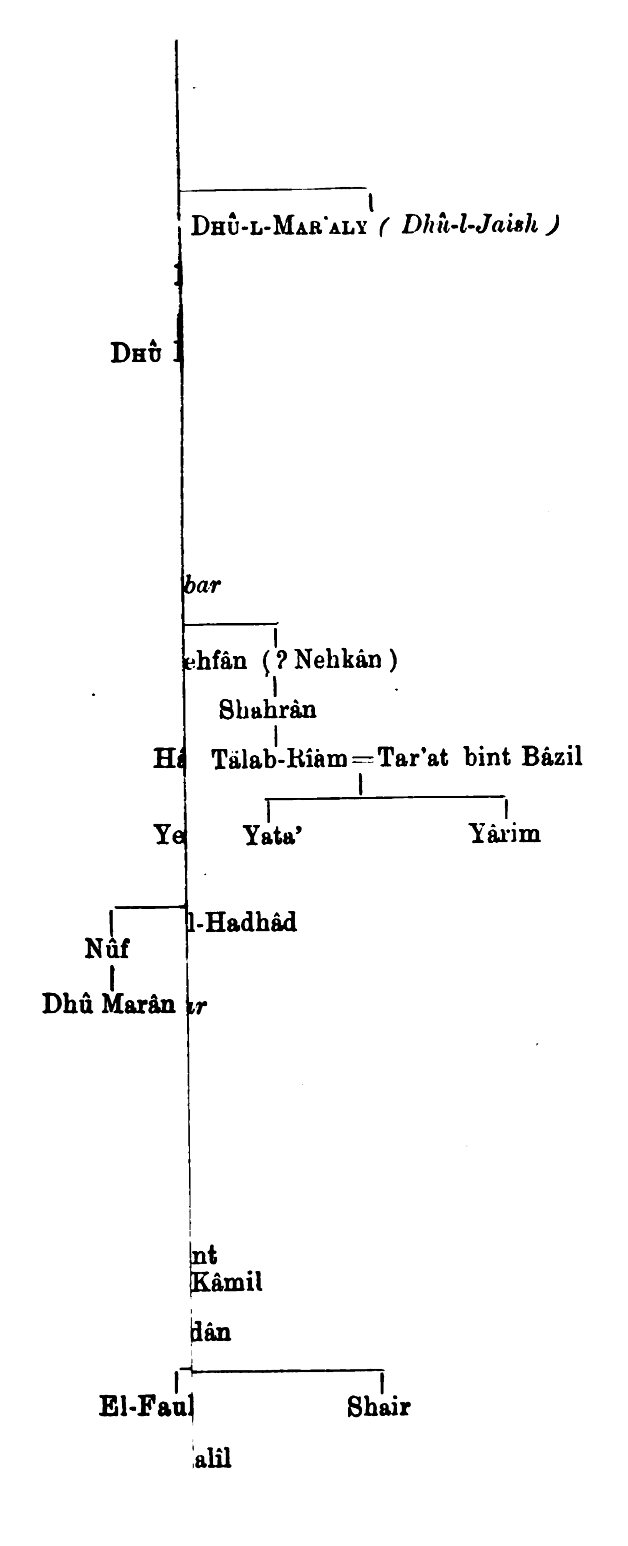
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ZIBBÂ

alikah



'A
Ghâlib
'A
El-Haiyâr
Janâdah
el-Malik
Zaid
Udad
'Amr
Kidâr
Maktạ'ân
Marrah
Nabt
(Al-Ash'ar)
Nasṛ
El-Ḥârith
Mâlik
Mâlik
'Abd-Allah
'Amr
Ya'far
(El-Ma'afir)
'A
El-Ḥârith
('Amilah)
Ka'b
El-Ḥârith
Yeklà
Khaulân
Ka'b
Zuhrân
Ashras
'Abd-Allah
Adhnán
Es-Sakâsik
Dûs
Kais
Ghanam
Fehm
Mâlik
Jadhîmet el-Abrash



Dhû-l-Mar'aly (Dhû-l-Jaish)
Dhû
bar
ehfân (? Nehkân)
Shahrân
Ha
Tälab-Riâm = Tar'at bint Bâzil
Ye
Yata'
Yârim
l-Hadhâd
Nûf
Dhû Marân
nt
Kâmil
dân
El-Faul
Shair
alîl

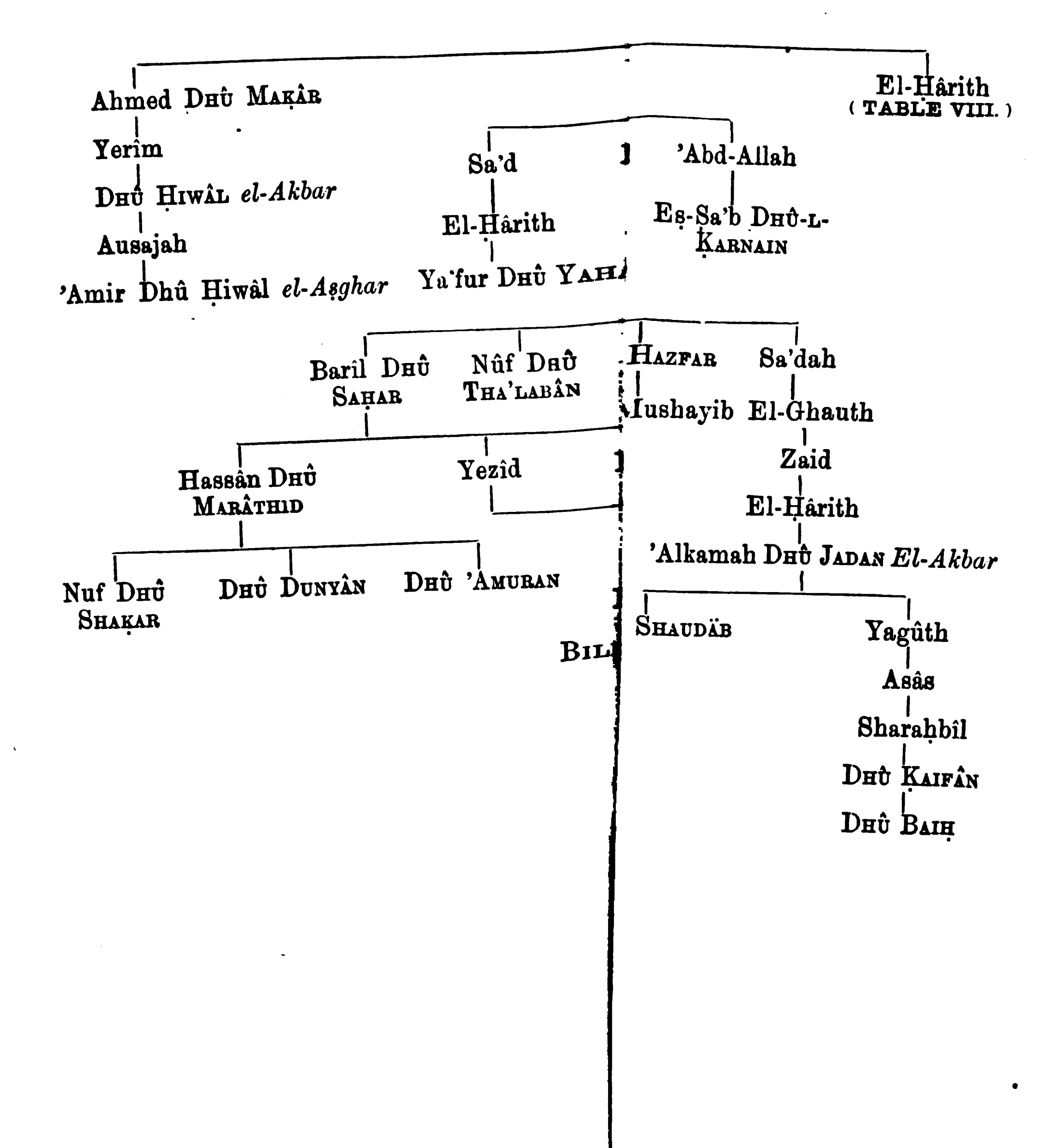

Ahmed Dhû Maḳâr
Yerim
Dhû Ḥiwâl el-Akbar
Ausajah
'Amir Dhû Ḥiwâl el-Aṣghar
El-Ḥârith
(TABLE VIII.)
Sa'd
El-Ḥârith
Ya'fur Dhû Yah
'Abd-Allah
Eṣ-Sa'b Dhû-l-Ḳarnain
Baril Dhû Sahar
Nûf Dhû Tha'labân
Hazfar
Mushayib
Sa'dah
El-Ghauth
Zaid
El-Ḥârith
'Alkamah Dhû Jadan El-Akbar
Hassân Dhû Marâthid
Yezîd
Nuf Dhû Shaḳar
Dhû Dunyân
Dhû 'Amuran
Bil
Shaudäb
Yagûth
Asâs
Sharaḥbîl
Dhû Kaifân
Dhû Baiḥ

TABLE VIII. X.

El-Ḥârith
|
Sharaḥbîl
|
Sa'd
|
El-Ghauth
|
Zaid
|
Marthad
|
Aslam
|
'Alḳamah
|
Dhû-l-Malâḥy

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el-Akbar

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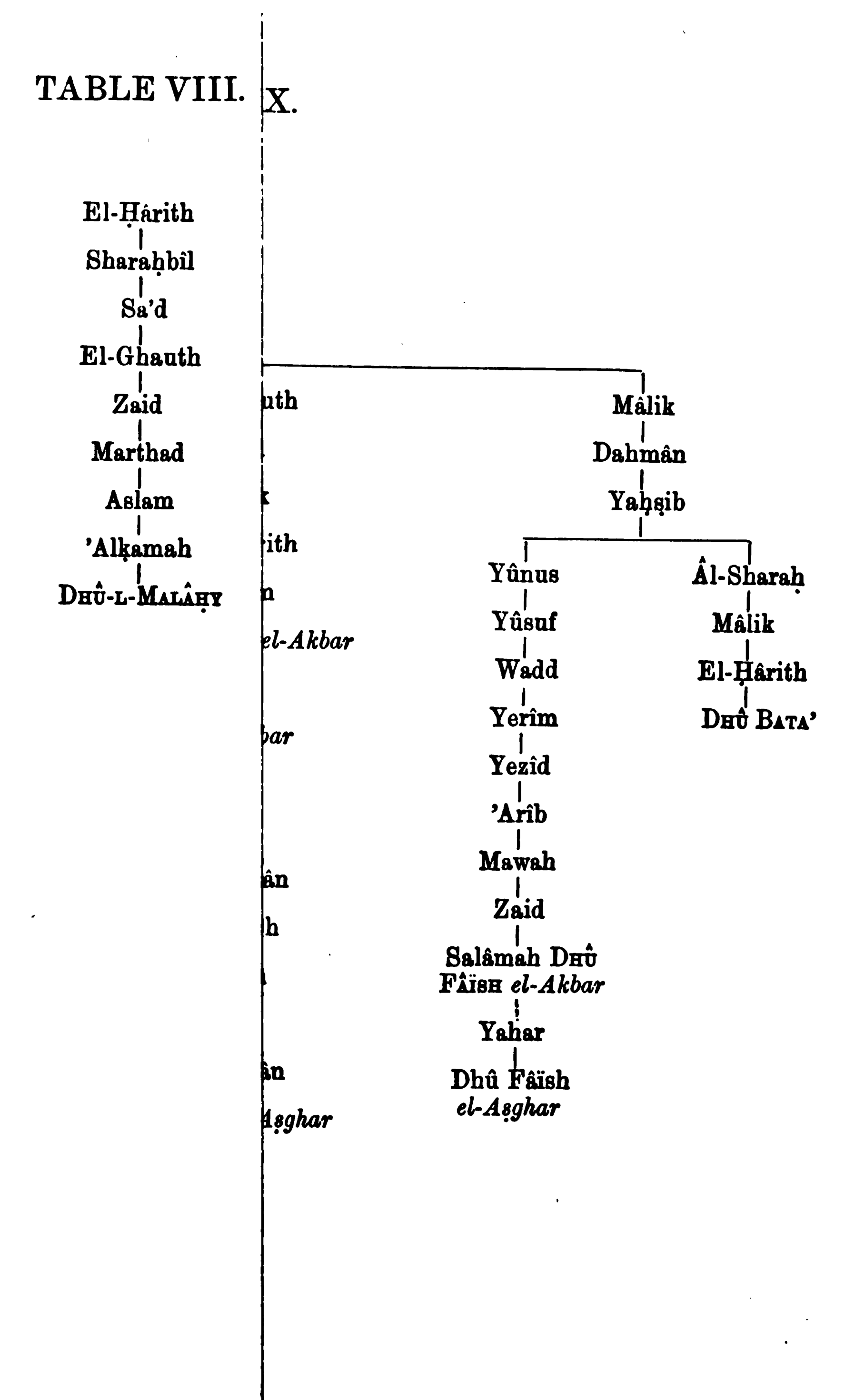
ân

Aṣghar

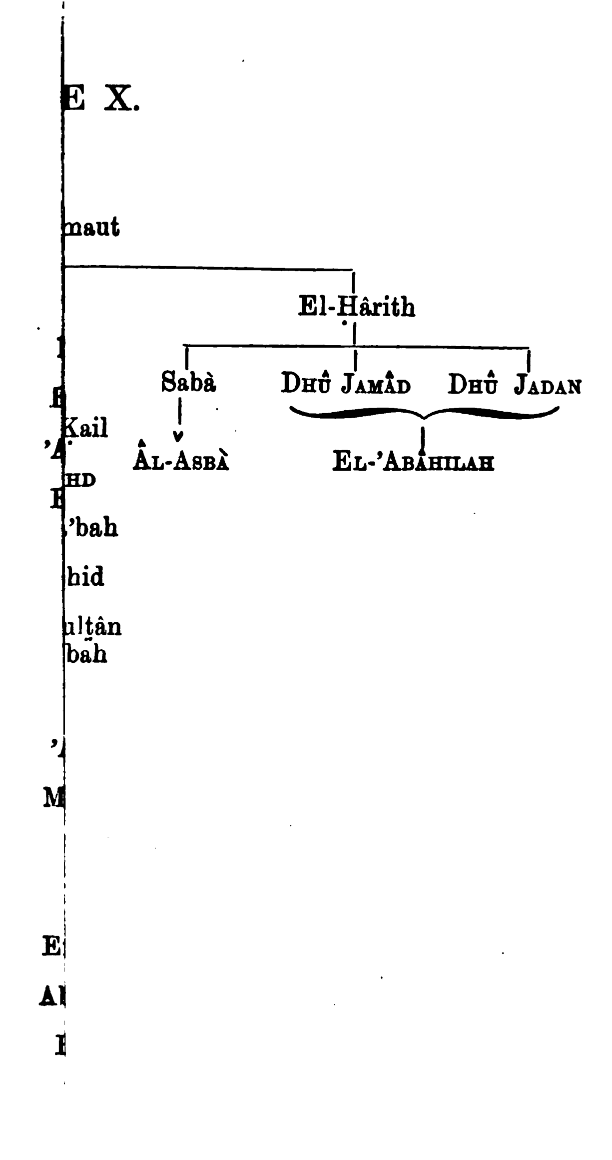
Mâlik
|
Dahmân
|
Yaḥṣib

- Yûnus
  |
  Yûsuf
  |
  Wadd
  |
  Yerîm
  |
  Yezîd
  |
  'Arîb
  |
  Mawah
  |
  Zaid
  |
  Salâmah **Dhû Fâïsh** *el-Akbar*
  ⋮
  Yahar
  |
  Dhû Fâïsh *el-Aṣghar*
- Âl-Sharaḥ
  |
  Mâlik
  |
  El-Ḥârith
  |
  Dhû Bata'

TABLE VIII.



X.
El-Ḥârith
Sharaḥbîl
Sa'd
El-Ghauth
Zaid
Marthad
Aslam
'Alḳamah
Dhû-l-Malâhy
Mâlik
Dahmân
Yaḥṣib
Yûnus
Yûsuf
Wadd
Yerîm
Yezîd
'Arîb
Mawah
Zaid
Salâmah Dhû Fâish el-Akbar
Yahar
Dhû Fâish el-Aṣghar
Âl-Sharaḥ
Mâlik
El-Ḥârith
Dhû Bata'


E X.
maut
El-Hârith
Sabà
Dhû Jamâd
Dhû Jadan
Âl-Asbà
El-'Abâhilah
Kail
hd
'bah
hid
ultân
bah

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